



## 57<sup>TH</sup> ANNIVERSARY OF ARMED STRUGGLE FOR INDEPENDENCE COMMEMORATED



The 57<sup>th</sup> Anniversary of the armed struggle for Eritrea's independence was observed on 1 September with cultural programs at the Expo compound.

The program included musical performance and melo-drama highlighting the attempts of the successive colonial powers to obliterate and if possible eradicate the identity of the Eritrean people as well as the unity and resilience of the Eritrean people demonstrated

against the enemy conspiracies.

In the same vein, the Eritrean National Festival that commenced on 31 August is continuing with various cultural performances.

Expressing appreciation for the touching and entertaining cultural performances, the visitors to the festival called for strong control on the unfair prices on consumer goods and social service rendering institutions. The festival that will

be open until 8 September will feature children's programs, innovation, pictorial exhibition, book shop, bazaar, educational and entertainment programs, talent shows as well as other activities.

## WORKSHOP ON CONTROLLING TROPICAL DISEASES

The Health Ministry branch in the Northern Red Sea region organized a workshop aimed at controlling the prevalence of tropical diseases.

The objective of the workshop was to raise the awareness of health practitioners on tropical diseases prevalent in the country and in the neighboring countries.

Briefings were provided by health experts on the causes and consequences of tropical diseases including trachoma, bilharzias, rabbits, leprosy and other diseases.

Dr. Araia Mebrahtu, member of the Ginda Referral Hospital, said that even though continuous effort is being made to control the prevalence of communicable diseases, most inhabitants of the area move from place to place for climatic reasons which make them vulnerable for the diseases and need constant follow up.

The head of infectious diseases and health information management at the branch office, Mr. Woldeyesus Belai, said that the workshop is first of its kind and called on the participants to fully comprehend the causes and consequences of the tropical diseases and diligently work to control their prevalence.

## STRATEGIC PLAN TO ERADICATE MALARIA

The Ministry of Health in collaboration with partners has drafted new strategic plan to eradicate the prevalence of malaria from 2017 to 2021.

Mr. Aman Goitom from the office of Malaria Control indicated that rigorous effort and follow up is being conducted to preserve the achievements gained and register further developments until the prevalence of malaria is fully eradicated.

Pointing out that the main causes of malaria are lack of environmental sanitation, improper use bed nets, patients late coming to health facilities and improper use of medicines, Mr. Aman said that eradication of malaria requires increased awareness of the public and called for integrated effort on the part of all stakeholders.

Mr. Aman also called for going to health facilities within 24 hours in case of feeling malaria symptom, proper use of medicine as well as conducting environmental sanitation programs.

The Ministry of Health has been distributing impregnated bed nets to the public every three years free of charge.

## POPULAR CAMPAIGN IN AFABET AND SHAMBIKO

Inhabitants of Felket administrative area, Afabet sub-zone, have conducted dirt road renovation activities as well as popular campaigns in support of martyrs families and disadvantaged farmers with their farming.

Reports indicated that over 300 residents and members of the military participated at the popular campaign that has been conducted twice a day and so far a bridge that was damaged due to heavy flood has been renovated.

In related news, inhabitants of Shambiko and Bishuka have renovated dirt road linking Bushika-Shambiko-Barentu that was damaged due to heavy rainfall and flood. The campaign was conducted through both human labor and machinery.

## CETU DELEGATION ON WORKING VISIT IN ERITREA

A delegation of the Confederation of Ethiopian Trade Unions conducted working visit in Eritrea from 1 to 4 September.

The 44-member delegation led by the Chairman of the Confederation of Ethiopian Trade Unions, Mr. Kasahun Filo, met and held talks with Mr. Tekeste Baire, Chairman of the National Confederation of Eritrean

Workers, and other officials of the confederation on the development of bilateral relations.

The delegation visited factories and developmental sites in Massawa and its environs including Massawa Plastic Factory, NCEW Training Center in Massawa, Sahaba historical Mosque, Gurgusum beach and Gahtelai Dam.

The delegation also visited Zaer Textile Factory and Tekera and Misilam dams as well as the National Festival 2018.

According to the General Secretary of the Confederation of Ethiopian Trade Unions, Mr. Berhanu Deriba, the objective of the visit was to develop relations between the two confederations and exchange experiences.





# Development

## Communicating Risk as Part of Health Promotion Policy

**Semir Seid**

Communicable and non-communicable diseases, and their consequences, are largely preventable through a variety of primary health care and health promotion approaches and interventions. In this regard, the Government of Eritrea has developed a national health care policy specifically targeted at community based multi-sectoral health promotion interventions aimed at ranging from awareness creation to behavioural changes, including improved health care seeking behaviour. On 27<sup>th</sup> August, the Ministry of Health (MoH) along with partners, conducted a consensus building and dissemination workshop on National Health Promotion Policy at Embasoira Hotel, Asmara.

The Government of Eritrea has been committed to developing a national policy framework as well as structures for the management and coordination of health promotion and risk communication activities. The Eritrean National Health Promotion Policy has adopted a multi-sectoral approach for planning, implementation, monitoring and evaluation. Respective sectors and partners are expected to develop and

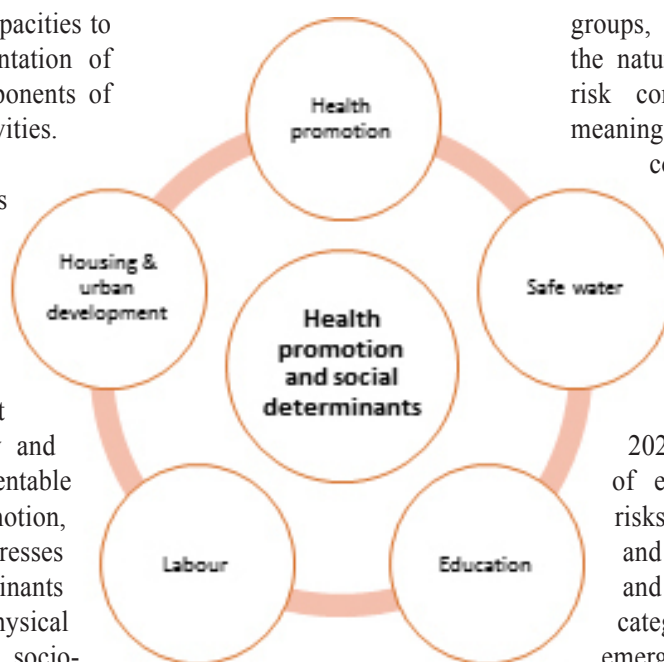
strengthen their own capacities to facilitate the implementation of health promotion components of their programs and activities.

Since Eritrea's independence, the health sector has undergone major transformation within a relatively short time, attaining significant reduction in morbidity and mortality due to preventable diseases. Health promotion, therefore, always addresses the broad determinants of health, the physical environment, education, socio-cultural, political, and economic factors. More importantly, it shall use various approaches and methods including communication for behaviour change, social mobilization, social marketing and advocacy. Health promotion targets strategies which ensure the contribution of all people and create a mechanism for facilitating multi-sectoral collaboration at all levels.

The Eritrean Health Promotion Policy is basically directed at helping individuals themselves prevent from contracting infectious diseases and transmitting them. The policy's activities will target, among others, the behavioural risk factors related to communicable diseases, non-communicable disease and injuries, hygiene and sanitation, safe sex, physical activities, substance abuse (mainly alcohol & tobacco consumption), etc. Eritrea has embraced Health Promotion as the means for increasing the participation of all levels of society in health care. Eritrea adopted the Ottawa Charter of 1986 which defines as the "process of enabling people to increase control over and improve their health".

Health promotion activities also target pandemics, natural disasters and man-made emergencies related to pollution or conflict. This causes vulnerable, 'at risk', communities significant threats including: loss of life, injury, communicable diseases, psychosocial trauma, social dislocation and food stress.

Risk communication is defined as the real-time exchange of



information, advice and opinions between experts or officials and people who face a threat to their survival, health or economic or social wellbeing. Its purpose is to enable anyone who is 'at risk' to make informed decisions about how to reduce the harmful effects by taking protective and preventive action. Effective risk communication is a mix of communication and engagement strategies and tactics, through mass media, social media, mass awareness campaigns, health promotion, stakeholder engagement, participatory social mobilization and community engagement, advocacy, as well as peer and interpersonal communication. Risk communication is an interactive process of exchanging information and opinions among individuals,

groups, and institutions about the nature of the risk. Effective risk communication creates a meaningful dialogue with affected communities about how they can prepare for emergencies or respond to them.

The National Risk Communication Action Plan (2018-2022) identifies a wide range of emergencies and related risks that threaten Eritrea and classifies them into slow and rapid-onset emergency categories. The rapid-onset emergencies are fire, flood, storm, extreme temperature, disease outbreaks, hazardous materials, adverse effects from immunisation (AEFI), conflict and landslide. The slow-onset emergencies include drought, famine, food Insecurity, deforestation, pollution and agricultural pests.

These risk events tend to occur 'at scale' and affect large numbers of people. At such moments, rapid communication response is required, and the general public needs information immediately in order to protect itself. The Action Plan recognises the importance of giving regular, accurate and verified updates to the affected populations until the emergency is over. Slow onset emergencies tend to occur over a longer period of months or years. They may reflect

chronic shortages of food or water that have long-term negative effect on communities, but they give you sufficient time to respond to the situation. In both instances, the appropriate focus of the risk communication is to prepare for a risk event or to mitigate the impact of the risk event.

The Action plan addresses the risk communication in 'phases'. Phase one should focus on identifying common risks and ways to reduce them before the emergency hits, to help communities prepare. Phase two must focus on promoting immediate life-saving actions that people should take to protect themselves and their communities during the first 48 hours of an emergency when communities are most vulnerable. In this phase of an emergency the aim is to quickly mobilise local and national communication plans and target affected communities with relevant and clear information and messages explaining both the nature of the crisis and the risks. The third phase should respond to new threats that emerge after the initial emergency. The communication, at this phase, focuses on new emerging threats such as diseases that tend to become epidemic. Further, situational assessment of changing risks, threats and consequences help to inform communicators

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*Initiatives to minimize traffic accidents*





# Valorization of Cultural Heritage

*Abraham Zerai*

One of the key features of cultural heritage practice deals with the valuation and valorization of heritage resources. The term valorization is derived from the concept of “value”. Valorization in cultural heritage refers to adding value, giving value or increasing value of a heritage resource. In this vein, cultural heritage resources have values for humanity, for the local population or for some groups of people. When there is an inherent value for an object or activity, this means a potential for valorization. Accordingly, when there is one cultural heritage element such as a historical building in a city, questions about its value can be multiplied. In this respect, questions such as how much it is worth in financial terms as a property and which value dimensions (aesthetic, political, military, scientific...) it has are important to assume when thinking of a valorization scheme. This article aims to highlight the concept of valorization in cultural heritage and reflect on the various issues around it in an attempt to make sense of how valorization of cultural heritage can be integrated in the overall scope of sustainable development.

Every cultural heritage element present in Eritrea's patrimony can have a certain value for different groups of people. Values and valuing processes in cultural heritage practice are threaded through the various spheres of conservation. The products of material culture have different meanings and uses for different individuals

and communities, whether they represent works of art, buildings or ethnographic artifacts. Values give some things significance over others and thereby transform some objects and places into “heritage.” The ultimate aim of conservation is not to conserve material for its own sake but, rather, to maintain (and shape) the values embodied in the heritage—with physical intervention or treatment being one of many means toward that end. To achieve that end, such that the heritage is meaningful to those whom it is intended to benefit (i.e., future generations), it is necessary to examine why and how heritage is valued, and by whom. Cultural significance is the term that encapsulates the multiple values ascribed to objects, buildings, or landscapes. These values have been ordered in categories such as aesthetic, religious, political, economic, and so on. Through the classification of values of different disciplines, fields of knowledge, or uses, those experts and stakeholders involved in the conservation of heritage properties attempt to deal with the many emotions, meanings, and functions associated with the material goods in their care. In lieu of this significance then, the aim of valorization process eventually dwells upon utilizing cultural heritage properties of the country for sustainable development to meet the objectives of sustainable development. There is a need to valorize culture in modern times. This need is crucial because globalization with technology and media impacts creates a uniform global culture. For this very reason many local cultural heritage

elements – tangible or intangible – are being lost year by year. It is thus natural that governments, municipalities, organizations (public and private), and individuals wish and need to valorize some heritage elements which are dear to them. However, it should be known that all old objects are not to be valorized. It is, therefore, impossible to valorize everything since the valorization process is costly. Valorization is costly since it needs time, labor, materials, money, and expertise (know-how). This idea brings cultural heritage management to make sensible decisions. Prioritization and selecting some cultural heritage and preferring them to others need to be done. This identification and ordering of values serves as a vehicle to inform decisions about how best to preserve these values in the physical conservation of the object or place. The process of valorizing begins when individuals, institutions, or communities decide that some object or place is worth preserving, that it represents something worth remembering, something about themselves and their past that should be transmitted to future generations. These institutions, communities and/individuals are integrated in the valorization process for the very reason that they actively create heritage through the donation of an object to a museum or through the designation or listing of a historical building or archaeological site.

Valorization seeks to create cultural and economic benefits from heritage elements. A series of steps or stages of activities are



therefore integrated in the cultural heritage valorization scheme with some expected benefits and results. Cultural heritage valorization can include several stages that range from studying, documenting, researching and identifying heritage resources to safeguarding, conserving, protecting, restoring, rehabilitating, repairing, and maintaining them. The process also includes conceptualizing (developing) strategic cultural heritage management plans and executing, managing and administering financial issues as well as commercialization plans. All these processes in turn imply a comprehensive approach centering on a myriad of concerns of various stakeholders.

Heritage is valued in a variety of ways, driven by different motivations (economic, political, cultural, spiritual, aesthetic, and others), each of which has correspondingly varied ideals, ethics, and epistemologies. These different ways of valuing in turn lead to different approaches to preserving heritage.

It is therefore important to understand the valorization process as an attempt to conserve in a way that is relevant to our own society in our own moment. We must understand how values are negotiated and determine how the process of analyzing and constructing cultural significance can be enhanced. There is also a parallel obligation, beyond preserving what is relevant to our own time—that is, preserving what we believe will be significant to future generations.

Taking this broad perspective of conservation and its varied spheres of activity, a model that describes how heritage is created, how heritage is given meaning, and how societies shape heritage and are shaped by it should be developed in order to valorize heritage for sustainable development. It would also create typologies of the different stakeholders that become involved in conservation and valorization decisions. The process of valorizing cultural heritage needs to outline the variety of social processes that combine to give heritage relevance and currency in societies. These social processes naturally include collective memory-nationalism, constructing identity through the representation of cultural heritage, cultural fusion and other ways of effecting and representing cultural change as well as market dynamics and commodification of culture.

Heritage is valued in myriad ways, for myriad reasons: to construct and negotiate identity; to build bonds within a social group, like a nation or a neighborhood; to turn an economic profit; to send messages of national importance, and more. We may identify and study aspects of heritage, conserve, preserve or rehabilitate them and yet without valuing heritage for social and economic purposes and valorizing them, the practice of cultural heritage is a vain. Therefore, by looking into cultural heritage as a resource to be valued and used for valorization as well as by understanding the dynamics of the valorization process, it becomes important to use cultural heritage for sustainable development.







# Asmara: an Urban Utopia in East Africa

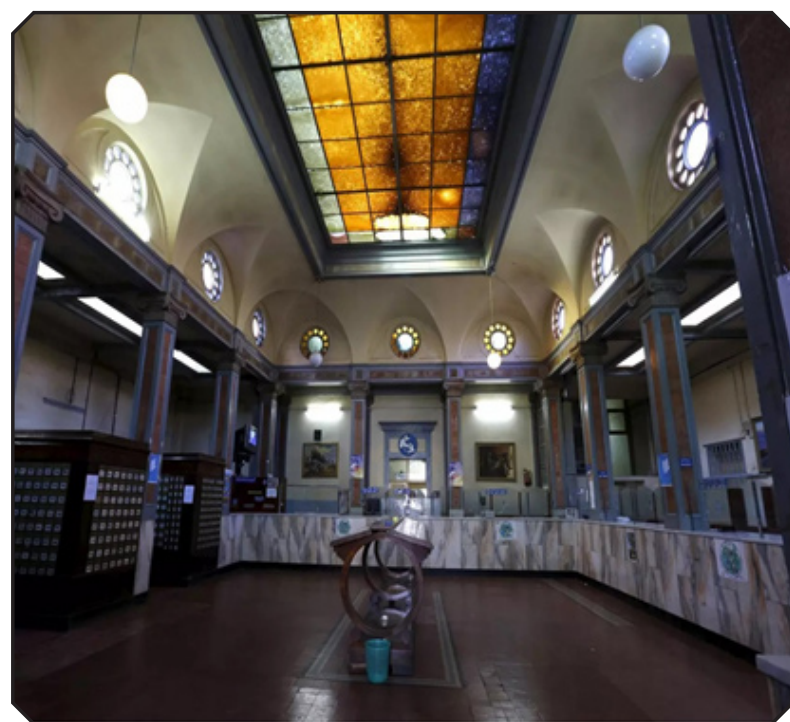
Natnael Yebio W.

A city which someone aptly put as the best kept secret in Africa. The city is simply frozen in time but ticks with reality. Its buildings resemble an era from Italian colonial times and the people who inhabit it dress immaculately-old men in dapper fedoras, young women in form fitting high waist denim, the fella's in khaki pants -the city and its citizens are a perfect match wrapped in a time capsule. I for one can never stop writing about the capital city. The peaceful streets, the clean air, the ever astonishing buildings and in particular each week as I go to the post office to check the mail, I just stand still for a moment and look around the building; for each design humbles me to the extent that no matter how frequently I visit the post office I just can't seem to wrap my head around the fact that the building was built more than 80 years ago.

About two weeks ago, I was provided with the task to give three Ethiopian journalists a two-day tour of the capital. After I had a meeting with them and got a slight idea of what they wanted to see, I went on to plan a nonstop two day tour of the city. Over the next two days, as I embarked to show them how beautiful the city was, unsurprisingly I ended up falling in love with the city all over again. Even more when I saw our guests lost for words; I felt proud that this was my capital city.

Asmara's architectural landscape and concentration of iconic buildings – cinemas, apartment buildings, petrol stations, factories, churches, and public buildings – reflect the exemplary and innovative approach to the challenges of modern urban requirements in a highland African setting that have retained their integrity and authenticity through a protracted struggle for national liberation and duty to protect its sovereignty in the years after.

When Italy's colonial rule ended in Eritrea in 1941, it left behind an array of Rationalist, Futurist, Art Deco and other Modernist



styles in Asmara, a city whose historic heart has changed little since the time when Italians lived and worked here.

Asmara's most famous building - the Fiat Tagliero - now fully restored was built as a garage in 1938 by architect Giuseppe Pettazzi, and it once pumped petrol in the most dramatic of settings: beneath two vast concrete wings, each nearly 30 metres (96ft) long, jutting out from the garage's central building. Legend has it that at the time no one believed they would stay up unsupported, Pettazzi put removable pillars under the wings and then used a gun to force one of his workers to knock them away. The wings are still standing on a building that looks more like a fighter plane than a petrol station. Visit the Tagliero at six in the evening as it turns a golden colour against the deep blue evening sky and, possibly, for the only time in your life, a garage will leave you breathless. Elegant avenues are flanked by the Art Deco Cinema Impero- built in 1937, with a facade that looks like a circuit board-, the imposing lines of the Education Ministry built in 1940 formerly known as Casa del Fascio which once housed the Fascist Party headquarters.

Cinema Dante building is by far one of my favorite cinemas in the city, partly because it was the first cinema I went to as a

child. The big part that caught my eye as a child was the sea foam green typography written in the building, which remains intact to this very day. Dante's sleekness and effortless style is whimsical to the senses. It also happens to be the oldest Italian cinema in the city.

One of the places I took the journalist to visit was Medeber. The building which is gorgeous bricks on bricks on bricks, is one of the oldest colonial buildings in the city, and remains in spectacular condition. Not to mention the fact that everything made in the market, from Eritrea's famous sandals, to kitchen utensils, to oil drums, are made from recycled material. The site simply depicts a clear picture of Eritreans work ethic and ability to self-produce different materials from recycled

resources.

The Central Market also is filled with customers throughout the day. However, what's spectacular about the Central Market in Asmara is not necessarily the architecture of the place, but how the architecture and the people mix. The buildings influence what you see, how you move and the character of the city. Many will say that Harnet Ave. is the heart of Asmara. I contend that it is actually the area surrounding the Central Market, starting across from the entrance to Enda Mariam Cathedral and running westbound (also bordered by the Grand Mosque), is the real hub of activity in Asmara.

Some buildings on the other hand such as the Orthodox cathedral built in 1938/1939, have a bold hybrid style, with African "monkey head" details of wooden dowels poking through the facade, originally used to bind horizontal layers of wood together between the blocks of stone. And Bar Zilli, with its curved walls and porthole windows.

Over those two days I realized the city has got to be unquestionably the most beautiful African capital city one can visit; it's truly pleasant to stroll around on foot, with wide sidewalks, towering green trees, and minimal traffic. The streets are immaculate, roving gangs of street sweepers descend upon the city every morning at 5am and attack litter. Cafés dot the sidewalks; you simply are

spoiled for choice. The gelato rivals that of Rome. Cappuccino is considered a national addiction and pastry that any chef in Florence would be proud of. The national cuisines are exquisite while foreign dishes are perfectly prepared.

Our citizens are the most humble guest receiving people in the globe. In Africa it is said you would expect people to crowd and hassle a person of foreign origins at each corner he turns but in Asmara People don't bother you, they are merely friendly and gently welcoming. So you are free to soak up streets filled with Modernist buildings painted in soft peaches, blues and creams without any pestering at all.

When the Italians left in 1941, the British Ministry of Information was said to have described the city as a European City with wide boulevards, fantastic Cinemas, imposing fascist buildings, cafes, stores, two-lane streets and a first class hotel. All of which have been kept intact in perfect condition to this day albeit falling plaster unhinged shutters and falling paint. Rationalism, Novecento, neo-Classicism, neo-Baroque and monumentalism styles of architecture are all among the varied avant-garde on display in the capital. So much so, Asmara is the first modernist city in the world to be listed as a UNESCO World Heritage site in its entirety. Italians might have built most of the splendor in display around the city but this is my heritage, our heritage and Eritrea's capital.





# ASSISTING MOTHERS TO BE GREAT FOR A FUTURE OF GREATNESS

## Kidsti Hannas' Shared Vision of Empowering Women and Mothers Gives Hope to Many

**Semhar Mebrahtu**

The branch of the National Union of Eritrean Women (NUEW) in Central Region has been giving courses in collaboration with Kidsti Hanna Association to women in Berik sub zone who live in the villages of Adi-Gebru, Adi-Teklay and Tseazega. On August 28<sup>th</sup> and 29<sup>th</sup> of 2018, 130 women graduated after attending a one year course on beauty (hair style) and hand embroideries.

Several governmental and nongovernmental entities have been working in collaboration with the NUEW for the betterment of women's lives socially, economically as well as morally. The women get material support and guidance and counseling on what to do after completing the courses.

Kdsti Hanna Association started its project in 2014 to help women with difficulties and challenges mainly from Adi-Gebru, Adi-Teklay and Tseazega. The catholic association has been working in improving those women's capacity. The association plays a great role in supporting the activities planned out by the NUEW. It also helps stay-at-home women by giving them courses to improve their family's livelihood. All in all, Kidsti Hanna association is one

of the partners closest to the NUEW.

Sister Mhret Hagos, the coordinator of Kidsti Hanna Association in Adi-Gebray, Adi-Teklay and Tseazega villages, said that the association maintains good relations with NUEW and other governmental bodies. The association focuses on disseminating vocational courses to enable women have a profession that they can keep up even while working at home. The courses which mostly last for one year include beauty arts and hand embroideries. So far two hundred and eighty two young women and mothers of Adi-Gebray, Adi-Teklay and Tseazega have received training.

Sister Mhret said that the program began in Adi-Teklay in 2014 by training 31 women in hair styling, designing and dress making as well as hand embroideries. In 2015 only 18 women graduated from Adi-Teklay on hair styling. However, later, the program extended to include the villages of Adi-Gebray and Tseazega resulting in 2017, in an enrollment of 103 women in the courses of hair styling, dress making and hand embroideries. In 2018, 130 women graduated from the three villages on beauty arts, dress making and hand embroideries.

The association started the



**Sister Mhret Hagos**

training program with a vision of helping widowed women who lost their husbands in the war. Later, thanks to the involvement of governmental and non-governmental associations, the program was able to include many women who have interest in taking the courses.

Kdsti Hanna Association is making an effort towards building women's future by empowering them through training so that they may have opportunities to work and improve their way of living.

In general, the association's main objective is to nourish independent and phenomenal women responsible for themselves and their society. For that reason the association is welcoming any women interested in enhancing their skills and knowledge.

Material support is given to women who complete their vocational studies to boost their confidence to start working right away. For instance, the women who took hand embroideries courses in Tseazega sub zone were given 18 tailoring machines to be used for specific period of time; which they return whenever they are able to buy their own machines so that others can use them. Kdsti Hanna Association does not stop supporting the women even after the courses are over. It works with the women hand in hand until they become productive members of the society.

Sister Mhret said that women who took beauty art course especially have shown great changes in their lifestyle. The women found opportunity to use their knowledge and skills in their village as nowadays beauty salons have become trendy in our society.

Sister Mhret further said that the association has a plan to widen its program to help women find jobs and support them with material aid to help them advance in their performance. Moreover, for women who studied beauty arts, the plan is to give them tools so that they can work together in groups.

At last, Sister Mhret, thanked the partners who supported them to make the program successful in these villages. She specifically thanked the Evangelical Church for providing class rooms, the Pavonni Association and the family of Mr. Adhanom Gebreslase for giving them a house in the village for the teachers to live in during the three year of work making their mission easier to carry out.

Mrs. Ariam Awalom, one of the students who took courses on hand embroideries for two years, said that the opportunity they got is praiseworthy as it gave them a chance to improve their family's life. She said that she has three

children to take care of by herself. Therefore, the opportunity was the only way for her to advance herself and help her family. She added that people, in remote areas don't support mothers to be educated; they think that once married a women cannot learn or work to improve herself and her family. However, she said, the program has a great role in changing the society's perception and helps women to change their life and get their own source of income.

Mrs. Azeb Welday, also one of the women who got a chance to learn hair styling and hand embroideries, said that Kdsti Hanna Association played a great role in changing their perception of working hard to improve themselves and their society. Despite challenges they were facing in their family the women were able to take the courses with great support of the association. She said that she had base on beauty salon, her source of income. Mrs. Azeb believes a mother is to the pillar of the society, thereafter, only in her presence is there and educated society. Helping the mother means helping the society. At last, she recommended that knowing that women are important to the society; every woman should go out of the house and broaden her knowledge as a responsible citizen.





# LOCAL NEWS

## NEW BOOK INAUGURATED

A new book on the life history of Patriot Hamid Idris Awate, the pioneer of the armed struggle for Eritrean Independence, was inaugurated on 01 September. The 500 pages book was written by Mr. Haileselasie Woldu in connection with the 57<sup>th</sup> anniversary of the armed struggle for Eritrea's independence.

Noting that the author had to go deep to make a genuine research about the history of Patriot Hamid Idris Awate, Mr. Alemseged Tesfai, author and researcher, said that the book was first of its kind in Eritrea narrating the life history of individuals and that will encourage

others to follow the example.

Presenting a review of the book, Mr. Salahadin Ali, member of PFDJ Research and Documentation Center, said that the book narrates in a dramatic way the history of Hamid Idris Awate from his family background to the time he fired the first bullet signaling the beginning of the armed struggle for independence.

The author of the book, Mr. Haileselasie Woldu expressed appreciation for those who provided valuable information and those who encouraged him to write the book and presented a copy as a gift to the family members of Idris Awate.

## ADI KUALA: ELECTIONS OF AREA ADMINISTRATORS AND MANAGING DIRECTORS

Residents of Adelges, Adi Bahro, Adi Akielo and Qesmo Dengolo Administrative areas of the Adi Kuala sub-zone have elected area administrators, managing directors and village coordinators.

Mr. Tesfai Abraha, managing director of the sub-zone, commended popular participation in the elections and called on the newly elected to serve the people with dedication. He further called on the residents to encourage and cooperate with the newly elected during their service.

The newly elected area administrators and managing directors on their part expressed conviction to serve the people diligently and called for sustained advice and cooperation from the public.

The election of area administrators, managing directors and village coordinators of the 22 administrative areas in the sub-zone will continue until 24 September.

Reports indicate that there are 22 administrative areas in the Adi Kuala sub-zone comprising 110 villages.

## LAND ALLOTMENT FOR RESIDENTIAL HOUSES



147 inhabitants of Wekerti and Adi-Zamr, Dekemhare sub-zone, have been provided with land for residential houses.

Speaking at the event, Mr. Yemane Abera, Administrator of the Dekemhare sub-zone reported that through the land allotment program conducted three times in the sub-zone, 1057 nationals including 415 females have been allotted with land for residential purposes.

Ms. Tsega Haile, head of land allocation in the sub-zone on her part commended all parties for their contribution in the success of the project and called on the public to take advantage of the opportunity.

Documents of the office of land indicate that land for residential houses was allotted to 1229 residents in Gura'e and 235 in Adi-Nefas this year alone.



# Communicating Risk as . . .

**C**ontinued from page 2

of key priorities and whether communication activities need to be scaled up or down. Phase four addresses the after-emergency responses, when communities are recovering, and the communication response focuses on the actions that communities need to take to reconstruct their communities or to prepare for the next emergency.

Risk communication is identified as one of the eight core functions that WHO Member States must fulfil as signatories to the International Health Regulations (IHR). IHR requires that communication is used to address risks quickly and that harm minimization efforts are based on comprehensive risk assessments. The recent joint national evaluation of WHO IHR (2016) implementation in Eritrea concluded that the Government of Eritrea should conduct an integrated all hazard/vulnerability risk and resource mapping; finalize the National Multi-Hazard Public Health Emergency Preparedness and Response Plan; strengthen existing Emergency Preparedness and Response (EPR) structures; develop relevant Standard

Operating Procedures for EPR; and conduct regular emergency simulation exercises to ensure response skills and preparedness are fully maintained.

These important policy positions and recommendations help to frame the strategic direction and the capacity development activities associated with the National Risk Communication Action Plan (2018-2022).

This National Risk Communication Action Plan's general objective is to establish and sustain a multi-sectoral, society-wide and community-based framework that will guide the development and implementation of integrated interventions for improving the health and productivity of citizens, particularly, to build capacity to understand and respond to risk events with multi-sectoral, timely and effective communication responses. This Action Plan was developed through consultation with national stakeholders on February 2018 as well as a participatory risk communication workshop conducted in the same month. These two events provided important contextual detail on the

key risk events faced in Eritrea, and helped identify existing communication approaches utilised to address these risks, vulnerable groups who are 'at risk,' and the communication channels/options available to communicators. The Action Plan is also informed by a review of relevant existing documents such as national strategic plans, policies, evaluations and other relevant sources.

The Action Plan is supported by a range of international and national policy commitments. Internationally, all governments have committed to adopting the United Nations Hyogo Framework (UNISDR 2008) on disaster risk reduction. Risk communication is a critical component of disaster risk reduction and is integral to all emergency responses. In the past, the management of disasters has been limited to preparedness and response, with little understanding of the need for risk reduction and post-disaster recovery. However, the 2005 introduction of the Hyogo Framework for Action (HFA) 2005-2015 resulted in a global paradigm shift from limited emergency actions to more comprehensive approaches

to disaster management. The Framework promotes: making disaster risk reduction a top national priority, building a culture of safety and resilience to strengthen the response of 'at risk' communities and vulnerable populations, strengthening preparedness measures to improve the community risk response and to build community resilience, reducing identifiable risks such as those associated with common rapid and slow-onset disasters, and improving early warning systems.

To combat the risks and emergencies, the action plan looks forward to giving training on risk assessment research methodologies, risk communication practice and Information, Education and Communication (IEC) for risk preparedness, emergency response and recovery initiatives to all health promotion staff at all levels.

Health Promotion and risk communication practice shall use multiple approaches and strategies including information, capacity building, advocacy, social and resource mobilization and technology to influence positive

behavioural change. Most diseases and emergency events require the introduction of interventions targeted at behavioural changes and/or risk reduction. The means for accomplishing this desired behavioural change is a sound health promotion policy with behavioural change on communication strategies. Population, individual and interpersonal approaches including traditional approaches (drama, theatre etc.) and multimedia interactions are to be used.

To ensure effective oversight and quality assurance of this Action Plan, a new National Risk Communication Task Force will be set up to provide high-level strategic guidance concerning the direction of the Action Plan, its implementation progress and technical requirements.

The MoH calls upon all partners in health and economic development, the private sectors, NGOs, community-based organizations, faith-based groups, women and youth groups, to contribute to the development, implementation and financing of the health promotion policy implementation in Eritrea.





## 9 сентября 2018 года – Дополнительные выборы депутата Государственной Думы Федерального Собрания Российской Федерации

Уважаемые граждане России!

В связи с досрочным прекращением полномочий депутата Государственной Думы Федерального Собрания Российской Федерации седьмого созыва Панова Владимира Александровича на 9 сентября 2018 года назначены дополнительные выборы депутатов Государственной Думы Федерального Собрания Российской Федерации седьмого созыва по Нижегородскому одномандатному избирательному округу № 129 (Нижегородская область), к которому приписаны граждане Российской Федерации, проживающие в Государстве Эритрея. Для проведения голосования образован избирательный участок № 8341, расположенный по адресу: г.Асмэра, ул. Зобея, д. 21, Посольство Российской Федерации, тел. +291-7-12-71-72, 12-74-76. Часы работы избирательного участка: 8.00 – 20.00.

В голосовании смогут принять участие избиратели, постоянно проживающие на территории Эритреи, а также избиратели, временно находящиеся за рубежом, место регистрации которых на территории Российской Федерации находится в границах указанного одномандатного округа, и предъявившие документ, удостоверяющий личность гражданина Российской Федерации за пределами территории Российской Федерации.

Основанием для включения в список избирателей является письменное заявление, поданное не позднее дня, предшествующего дню голосования, в участковую избирательную комиссию, либо устное обращение, поданное в день голосования.

Информация о кандидатах на должность депутата Государственной Думы Федерального Собрания Российской Федерации размещена на сайте Посольства.

Подробнее о дополнительных выборах депутатов Государственной Думы Федерального Собрания Российской Федерации вы можете узнать:

на сайте ЦИК России <http://www.cikrf.ru>;

по телефонным номерам «горячей линии» Информационно-справочного центра ЦИК России: 8-800-222-11-83, +7 (495) 727-22-33 (для звонков из-за пределов Российской Федерации); по телефону Посольства Российской Федерации в Государстве Эритрея: +291-7-12-71-72, 12-74-76.

## Invitation for Bids

Date: **04/09/2018 of IFB**

Loan/Financing N°: **59001550001201/5900155011451**

IFB N°: **06.2/02/NCB/ADF/DRSLP-IV/YT/L9/2018**

1. This Invitation for Bids (IFB) follows the General Procurement Notice (GPN) for this Project that appeared in *United Nations Development Business online (UNDB online)* No. **AfDB510-07/15 of 30 July, 2015**, and on the African Development Bank's Internet Website ([www.afdb.org](http://www.afdb.org)).
2. The Government of the State of Eritrea (GoSE) received a financing from the African Development Bank (ADF) in various currencies towards the cost of **Drought Resilience and Sustainable Livelihoods Programme-IV Eritrea Programme**. It is intended that part of the proceeds of this loan/financing will be applied to eligible payments under the contract for **Lot 9: Portable Electrical Debeakers**.
3. The Ministry of Agriculture (MoA) now invites sealed Bids from eligible Bidders for the supply of the above mentioned goods (hereinafter called "the Goods"). National Competitive Bidding will be conducted in accordance with the Bank's **Rules and Procedures for Procurement of Goods and Works**.
4. Interested eligible bidders may obtain further information from and inspect the bidding documents at the office of PSMU–MoA, Sawa Street, P.O.Box 1048 Tel. 189266/180699, [yacobtesfom@gmail.com](mailto:yacobtesfom@gmail.com).
5. A complete set of Bidding Documents may be purchased by interested bidders upon the submission of a written application to the said Executing Agency, and upon payment of a non-refundable fee of **ERN Four Hundred Fifty (ERN 450.00)**.
6. The provisions in the Instructions to Bidders and in the General Conditions are those of the Bank's Standard Bidding Document for Procurement of Goods.
7. Bids must be delivered to the above office on or before **14:30 pm local time on October 9, 2018** and must be accompanied by a security of **Lot 9: Portable Electrical Debeakers USD 1000**.
8. Bids shall remain valid for **120 days** after the deadline for bid submission prescribed above.
9. Bids will be opened in the presence of bidders' representatives who choose to attend at **15:00 pm hours local time on October 9, 2018**, at the offices of Ministry of Agriculture of the State of Eritrea, Procurement and Supplies Management Unit, Sawa Street, P.O.Box 1048 Tel. 189266/180699, [yacobtesfom@gmail.com](mailto:yacobtesfom@gmail.com).





# Eritrea at the Festival

Asmait Futsumbrhan

The last few months have been a time of celebration of peace and friendship for Eritreans. Now, it is time for the country to celebrate its unity, showcase its resources and enjoy brotherhood as one.

The annual National festival of Eritrea began on 31<sup>st</sup> August. Since its opening, the grounds of Expo have been filled with thousands of visitors from all walks of life.

Q&A made its way to one of the sites where the six regions of the country are showcasing their culture and natural resources. The regions have been working hard to add glamour to this year's national festival to reflect Eritrea.

## Gash Barka Region, Afrah Ahmed and Shiwa Mesfn



We have prepared a theme that can best describe our region. The paintings and sculptures represent the times from the start of the armed struggle to

the national development journey Eritrea went through following its independence. Our paintings on the wall are connected like a chain, and tells the story of Idris Awate's firing of the first bullet at the mountains of Adal, and end up with the students who graduated from the same area which was turned to an educational center in *Sawa*, and now working at the Gerset dam using the modern farming machineries. Gerset dam is built to save water in the region and today the students who work there have modernized the traditional way of farming.

We have also displayed here fruits and cereals that are grown in our region. Again, we have brought with us different traditional *kunama* food and medicine from trees. Those natural remedies are used in our daily life to treat ailments that range from simple headaches to serious diseases.

## Southern Red-Sea Region, Hussien kaled



We have three departments to present-sea products and farming products as well as traditional tools that the ethnic groups use in their daily activity.

These include *kas* a cup, which gets connected to the branch of a tree that can hold the traditional natural drink we get from the palm trees. The cup has a cover which we call *Ankhta*. We also have another cup we call *Yglenta* with which we drink the *duma*, the natural drink we get from a palm tree. Our region is famous for its palm trees; people use it to make traditional houses and sleeping rugs.

It has taken more than three months to prepare for this festival. We have also presented pictures that demonstrate our traditional, farming, coastal and historical activities. We have brought sand and stones from the beach so that this place could look and smell like the beach.

## Anseba Region, Endrias Abraham



*Anseba the river for development* is the theme we have chosen. We felt like, that is the best way to showcase our region. We have displayed a map of our region to show its location. We include nine sub zones and three ethnic groups' 81% of which lead

which can best describe each town. And we have put on the bottom of the pictures what the town is best known for. For instance, Elabered sun-zone is known for its farming areas and that is what we have painted here and we have the products of agro-

farming life while 19% are active in business. We have tried to display our region on a painting. So, we have chosen pictures

industry, such as oranges, papaya, and tomatoes that it is famous for. Also, we brought seedlings of papaya and orange. Again, *Geleb* sub-zone, the embankment that we see on the painting, was made by the community. The stone we have here is a natural marble stone that is found in *Belta* in *Geleb*. We also have brought the fruits and seedling of avocado which grow in *Geleb*.

The painting of a cow that we have here represents the 25 cows donated to the Haboro sub-zone community by the Ministry of Agriculture, which have grown to 50 now. When a cow gives birth to a female calf, the new born is given to another farmer. That is how they are multiplied.

## Southern Region, Brhane Frezghi



We have participated in the past festivals. What makes this year's

yearlong rain, which is in short supply. Due to this those types of

display unique is that we have focused on cereals that are becoming extinct. These are the type of cereals that require

cereals are about to disappear. We are here to raise awareness of our community on how to experiment on those types of cereals, on their breeding and other mechanism to keep them alive.

This year, the southern region has brought to share with the audience farming products, sculptures, wheat products, and traditional customs. Anything that would represent the region is here in this hall.

## Northern Red-Sea Region, Welderufael Teklay

Every year we come to participate at the festivals. We use many forms to showcase our products. This year we have chosen to display sea and farming products on a boat which I think is attracting the audience at a first glance. We also have the tourism attraction beach painting on our walls and historical places. We also have the aquarium to which children are attracted about which they ask many questions.

We also have displayed here different plastic tubes from the tube and plastic factory. We also have the canning factory in *Massawa*, water melons and vegetable which grow in the region.

Our region has places with altitude of the highest to the lowest which



means we can grow a variety of products.

## Central Region, Fiqadu Bokretson



We have on our walls world famous art-deco buildings which are registered in the UNESCO

undergoing as well. Among many things, the Central region has also brought to showcase the dairy

We are here to represent the beauty and historical places of our region. Not only the beauty but, the ongoing developmental journey our region is

products from its factories. Also, at the agricultural section, we have here different types of potatoes, apples, peach and olives. What we want to stress more is the newly introduced olives from Tunisia. It has been productive and over our expectations this year. Unfortunately, we haven't been able to extract oil from it as we lacked machineries. Hopefully, we would like to let people know the health benefits of olive oil that we just produce within the country and people would start to use them.